INSTRUCTIONS ON DIARY WRITING

Speech delivered by Shri K.C. Narayana, Director, SMRI

To the participants of the Training Course on **23-12-1989** at Hyderabad.
Published by **Sahaj Marg Research Institute**, Hyderabad
Shri Ram Chandra Mission, Shahjahanpur, U.P.

The importance of writing a diary in sadhana cannot be overemphasized. If you apply your mind to the *Autobiography of Rev. Babuji* and the book *In His Footsteps* of our Chariji, you would know the importance of writing a diary. Really, it becomes difficult for a person to tell such obvious things because it is so obvious; perhaps many of us tend to neglect it totally.

But if you don't write your diaries, perhaps over a period of time, you will not be in a position to see the changes that have come into you, and there is a tendency even to ignore the benefit that has accrued to you, which if taken very seriously would amount to a bit of ungratefulness. Many abhyasis have had occasions to say that though they have put in ten years of sadhana or twenty-five years of sadhana, there is no improvement. While at the same time, if you probe further, they will concede that several things have accrued to them. Whether that is due to the aging factor or whether that is due to sadhana is a different matter for research.

Anyway, I am not going into that. But maintenance of a diary will definitely tell you what are all the attitudinal changes that have accrued, what are all the shifts we are able to accomplish or achieve, and once you get to know this, then more and more, you feel inclined to do your sadhana because you see the good that had accrued to you. In one of the articles of Rev. Babuji, he has even stated that it is absolutely essential that you should do it in order to have good progress.

That is one aspect, that is personal. If you maintain your diaries, you would be able to show later to the world that here is evidence to show that transformation of consciousness is not just talk but is a fact that can be achieved. So, you will be helping the Mission in projecting ourselves as really efficient. Everyone of us says that "Ours is the most efficient system and there is nothing like the transmission that we are having, the Pranahuti we are having, the satsangh is brilliant." But when it comes to the question of documentation, we are really not able to. Not that documentation is a must, but still it helps others also, and your diary will help us.

Just as today we find Rev. Babuji's diary, today we find Rev. Chariji's diary, and we can see if it was possible for them to maintain a diary, it should be possible for us also. And as people who are going to carry the message of the Master, you would have to do this job, so that your diary (which really we do not know what it will be, and I am sure that everyone of us is a very serious aspirant and we have our own ecstasies and our own agonies to be recorded, both in sadhana and elsewhere) will definitely be of use to someone else. This is by way of introduction.

Now you can see, in the proforma, we have columns to write name, address, and centre on the left-hand side, right on the top, and then columns for age and year and date of joining the Mission. The idea behind it is that we know at least your basic information.

When we record the condition, the question generally put is: "Sir, what is there for me to record? The sitting was brilliant, beautiful, it was absorbing." All these words we have been using, and what we are now trying to say is, kindly record how did you feel in a particular sitting, when you had your meditation at home, or you took an individual sitting with the Preceptor, or you attended the Satsangh, or you were at the Bhandara, whatever it is. You had an occasion to meditate and after the meditation, please kindly observe yourself and kindly note Rev. Babuji's instructions in this regard:

> *"Immediately after the meditation for five minutes observe your condition."*

And most of us have got the habit of immediately talking after the sitting is over. You don't even allow a chance for yourself to observe your own condition. You are depriving yourself by immediately talking about something else. Incidentally, supposing immediately after the meditation you talk about 'what has happened to my car registration?' or 'what has happened to the Income-tax problem?' or things like that, it can perhaps be anything else. Perhaps, because that will not be in the forefront if you have been safely concluded all the one hour you have been thinking about that problem and not really meditating; if you were meditating you will be thinking about your condition or about the Master, about which much light will be thrown.

Now, how do I feel? Light means physical sensation. Here we are talking about the physical thing. Do we feel light? Not that we have lost weight and therefore feel light. Now, the second thing is, do we feel calm? Then subtle, centered—that is centered towards meditation—or is it disturbed? You feel gross, that is, thoughts which are not supposed to come. Right! Then feel yourself floating. These are all some of the broad feelings that most of us can express. There should not be any difficulty on this. Do you have any difficulty saying this, that after the meditation you feel light or calm or subtle, centered or disturbed, gross, feel yourself floating etc., etc.? We allow it. Now, we are going to talk about what is the overall picture. During the meditation what is the overall picture?

> ***What is the difference between light and subtle?***

K.C. NARAYANA:

Yes. Light is a physical condition. You feel light. You feel like floating. Those of you who are accustomed to the yogic literature know the concept of 'Anima' and 'Garima'. You feel heavy or floating light. Subtle is what we are referring here to the transmission or flow. Whether you are feeling the flow—that is subtle or very intense. The memory of the Master is very subtle. That is deep within, I am very calm. That would be subtleness, or suppose you get distinguished with emotion. Is it clear? Any other doubt?

> ***Centered?***

K.C. NARAYANA:

Centered. Yes. Centered, that is we are now trying to meditate on the divine light in the heart. Now are you able to concentrate constantly? Is your attention towards it continuous or do you feel highly distracted? It is not self-centered here. It is Divine-centered. If it is self-centered, it becomes gross. We are to meditate on the divine light in the heart. That is the method. Am I right? We are supposed to follow this.

Unless you have been asked to practice any other method by the Preceptor concerned, your method of meditation is to suppose that there is a divine light in the heart and then meditate on that. Now it is the divine light on which you are centered and your mind has to be centered on it. We don't say that you should put yourself in such a way, condition yourself in such a way that you should concentrate so much on that because we are not talking about concentration. We say, the method given by Babuji is that we brush aside our thoughts but then we try to get back to the original thought, we feel that we have started meditation. That is centered when it is established; then you are not centered when it is not established, it is disturbed.

> ***We have to put the mind on the head or on the heart?***

K.C. NARAYANA:

You have got to put your mind on the divine light in the heart, which is located in the heart.

> ***But Babuji has mentioned that it is the junction of the points A & B.***

K.C. NARAYANA:

Yes. That is the anatomical aspect. We are not talking about that now. We are talking about the practical aspect as to what you are supposed to feel or what you are supposed to record.

Whether that is the place where the animate and inanimate meet or do not meet is a different subject.

> ***Please explain floating.***

K.C. NARAYANA:

You see it is a sensation we get. Some of us do experience it. We feel as if we are floating about. We are moving off to the higher levels. Perhaps to heaven; some have the poetic way of thinking that I have gone to heaven also. Yes. You can say that.

> ***Sometimes I have the thoughts of the Master.***

K.C. NARAYANA:

Yes. That will be centered. Because when you are thinking about the Master, you are thinking about the goal itself. What is your Ultimate goal? Kindly recall Master's talk this morning. He said, be clear about the goal. The goal is nothing but the Master. "Oh! Master, Thou art the real goal of human life"—that is how the prayer starts. Then there is no ambiguity in the system. There is only ambiguity in our understanding, because of our preconceptions. It is not the ultimate, it is not the Zero, it is not the nothingness, it is not the 'Shoonya', the Master is the Goal. "Oh Master Thou art the real goal of human life" and this is the prayer. We have all accepted this.

> ***If we are meditating on the form of Babuji?***

K.C. NARAYANA:

Unless you have been advised to by the Preceptor, I do not think that is the method we are supposed to follow and you would be well advised to talk to the Preceptor about it.

> ***Now I have a feeling that a combination of all these is the form. Master, the form comes naturally—right? But you do not force the mind to get the form.***

K.C. NARAYANA:

So we go to the next column down below. Yes. Kindly record whatever you feel. When we say how do you feel and we have given alternatives, please kindly note these are not alternatives. These are suggestions regarding our condition. And we say these are the possibilities that you can experience. You may experience something more than these. It is neither exclusive nor all inclusive. These are only suggestions.

> ***But we feel on different dates different feelings.***

K.C. NARAYANA:

Naturally, otherwise you are stuck. If you are going to feel the same thing all the time, I don't think there is any sadhana that you are doing.

> ***Sometimes, we feel great and later on feel lowly and disturbed.***

K.C. NARAYANA:

Yes, in a recent letter which I was going through in another system, a person was complaining of the same thing: "Sir, I have got moments of great ecstasy and at certain times highly depressed, and what is this about?" And the Guru there answers, it is just like a path up the mountain, and then he also brought in the image of the seven hills of Tirupathi, and then he said, as you go up, you have to come down. And when you go up you feel great and when you come down you feel depressed. And this is a recurring phenomenon. This is what he answered. And so far as I know, here in our system it is just like this.

When you are reaching a condition of 'Sayujyatha' or 'Layavastha' in any knot or sub-knot—and kindly note the 12 or 13 that are mentioned in *Towards Infinity* is not all; there are many more which have not been mentioned as sub-points, and there are even areas called as buffer zones, and in all these things you have got various stages you have got to pass through. When you go near a particular condition, you feel the nature of that condition reflected in you. "Samipyatha" gives you something. Then "Sarupyatha" develops, that is we become like the condition of the knot. Then you develop "Sayujyatha" and you attain then "Layavastha".

And when you are in Sayujyatha or Layavastha you find absolute calmness, but the system's greatness is you are not permitted to stay in any sub-knot for more than the necessary period and you are pushed out. And when you are pushed out, you are losing something and when you lose something you feel depressed. You feel a certain amount of, say, restlessness. You feel also certain times: what is it that I have lost, something which was very much absorbing? And if I may invite your attention, I think in one of the articles in *Voice Real*, you have got it: "If you are having continuously the same calmness prevailing all the time, that means you are stuck up there."

And if you also further study the concept of 'Avadhoot' in our system, an Avadhoot is one who is lost in ecstasy—the continuous same ecstatic happy mood. Whatever mood it is, he is really happy for it. So these recurrent stages are a positive signal for us that we are on the move. We are not stagnated. Neither restlessness is permanent for us nor calmness is permanent for us in our system. So your diary over a period of time will reflect several stages of restlessness, several stages of calmness. This, if we further analyse, the calmness or restlessness will be related to certain matters which perhaps is an indication of the stage of your progress.

You are expected to write the condition that you have experienced during the meditation that you have had either at home or with a Preceptor or during a satsangh or in a Bhandara, which is an overall condition that we want here. This should be a brief analysis of your own condition, whether it is light or disturbed or absorbing or absolutely one with the Master or feeling away from the Master or an aversion to the Master, could be anything.

> ***How to analyse thoughts whether they are external or internal?***

K.C. NARAYANA:

You get some thoughts during meditation. Which thoughts are they? That is exactly the problem. They are coming to you when you are attending to a very serious work of meditation, which is trying to focus your mind on the Divine Light in your heart. Right. When you are studying, when I am now talking, there is enough noise outside there. There are some people coming over there. This morning we had some music. So these are all the thoughts, the sensations or perceptions that we receive. But then we don't attend to it. Instead, suppose you have got a beautiful song which you like, or classical music, or modern music or pop music, I don't know what it is—yes, you hear it and your mind gets diverted because you are more interested in that. Then I am sure you are not meditating, but you are concentrating on music which you like.

Suppose when you are meditating somebody comes to your house, maybe your relative, maybe your friend, or business partner who is discussing certain things at home. Then if you apply your mind to that, this is distraction. This is extraneous. Now that is difficult to control, this is one aspect.

Second aspect is, once we start meditating, that is the spiritual goal is kept in our mind, but what happens is thoughts of your office work interfere, tax problems interfere or those of children's education interfere, that of somebody's health interferes. Please note they are also the tasks that you are supposed to attend. But they are not the tasks that are relevant at the time and the work that you are doing, and therefore they get ill-attended at that time. Even if you worry about your tax problem during meditation, you are not going to get any solution for it. It is not the place or the time. But mind being what it is, and it has been compared many times with a monkey, and if it has got a voice it should definitely protest.

We are requested to ignore all that. Because that is what you should do. It is not actually a command as such, it is what you should even otherwise do. What is it that you are going to do by thinking about it there? You are not going to solve any problem. Somebody is in the hospital, badly sick, must be attended. When you are meditating, what are you going to do by thinking about it? So you are asked to ignore that. Ignore means, just as I now ignore the external sensations while talking to you, you are asked to ignore the internal thoughts also.

And then try to focus your attention only on that sacred duty you have taken, namely to live the satsangh, which is the most important thing. When you are meditating, if you know that you are trying to keep company with the Divine, which is in your heart, I am sure you will not think about anything else. But if you take meditation as a ritual that you are practising, you are likely to fall into a pit. But then whether it has become that sacred duty for you or not, it is for you to say and your diary should reflect. Ok, shall we proceed?

Now the condition during the meditation or sitting, the overall thing is what you are going to write there. But what is the condition? When I joined the samstha, while practising one hour meditation, I used to find, first half-an-hour, it is easy to sit, but the mind was going about in its own way, and then the second half-an-hour the mind is getting steady but the body was not. It refused to be calm and still. Now when you say the meditation has been something which is really balanced, what is the condition of posture? We would like to highlight stability or instability of physical posture.

Much has been written on this aspect in other systems of yoga, the asana aspect of it; here we have accepted in our system the easiest posture that you can take. We don't say this is the asana that is prescribed, but because that particular permission that is given to you to accept that posture which is easy, there have been people who have been not maintaining a steady posture also. They have been changing the posture often, which is definitely not conducive to sadhana. If you control the body, the mind automatically gets controlled. So one of the first things to note is 'indriya-nigraha' is connected with the asana. That is why we accept the posture of Sukhasana with both the hands held together. So, what is the progress you have done in this aspect? A really regular abhyasi would be one who would say there is no problem for him on this count. The other persons will say, "Sir, my legs are aching" or "this side there is some pull" or "it became numb" etc. We got several problems, people who complain of numbness and they confuse it as extraordinary absorption. Yes, that is also possible. When you are absorbed also it happens.

> ***Numbness and regularity, is there any relationship?***

K.C. NARAYANA:

No. I have not been able to establish anything so far and the request is that if we go on giving this sort of information it may be possible for us. There is no straight answer to this question with me.

MASTER:

Numbness is only stoppage of circulation of the blood.

K.C. NARAYANA:

There are two ways of looking at it, Sir. One is the blood circulation aspect of it. The traditional books in Yoga say when the consciousness is withdrawn and focussed on a particular point, the other limbs automatically become numb, and some of those who know something about our Andhra Mummidivaram Bala Yogi would know that his body became stiff, just like that. And the answer they gave was that his consciousness was withdrawn to such an extent that he has become like that. We really do not know, we are not fully equipped to comment. But this much we can tell that numbness may lead you on to that condition.

MASTER:

No, that won't happen in Sahaj Marg.

K.C. NARAYANA:

No, no. Not in Sahaj Marg, Sir, it is not there. Because here the withdrawal of consciousness is not our method also.

MASTER:

Here it is expanding; there it is contracting.

> ***Occasionally during meditation we are totally unaware.***

MASTER:

That is loss of body consciousness. It is deep absorption.

> ***Body is growing...***

MASTER:

Body is not growing but you feel expansion of consciousness.

K.C. NARAYANA:

Now the suggestion that has come from Master was that it may be connected with other practices that you have done, not necessarily in this life.

> ***Suppose we sit on a chair.***

K.C. NARAYANA:

There is a disturbance here also, I may tell you. Because once you sit in a chair you start thinking whether that is the way to meditate, because the tradition does not permit it. There is a difference.

> ***Change of posture, is it permitted?***

K.C. NARAYANA:

If you move on to a comfortable posture in the beginning itself, perhaps there is no necessity for it.

MASTER:

When we introduce a new abhyasi we tell them that if your position is not comfortable, change it. Because otherwise the attention will be on the body and not on the meditation. Otherwise the idea is to sit comfortably in a posture and see if you can meditate for half an hour to an hour. In fact Babuji has defined Asana as something as a posture in which you can sit for one hour comfortably and meditate.

K.C. NARAYANA:

Clear Sir. Now we have come to the term 'disturbed'. Suppose you say your meditation is disturbed, we can ask: is it due to the environmental factor or psychic factor? There is lot of music, lot of noise, children are shouting, somebody is calling Allah, Mosquitoes. Maybe anything, that is physical. Environmental. That is one aspect.

Second aspect is that disturbance should not be confused with the disturbance in meditation, but still we would like to know what is the cause. If you are feeling, is it due to the physical environment? The idea behind it is that if you get disturbed due to the physical environment, change it in such a way that you don't physically feel disturbed. It is connected with it. Perhaps you can put a mosquito coil or you put something which is an electronic gadget, I don't know what, I think do something. Perhaps you can feel comfortable.

Now, if it is not that, it is going to be connected with thoughts. Physical disturbance being ruled out, it now comes to psychic disturbance of thoughts. Now what types of thoughts do you get? Do you see a sequence of thoughts or are they disconnected? When you call it disturbed, this question is put in the beginning because this is connected essentially with our Sahaj Marg system of practice. Many of us feel disturbed, we report it as disturbed, but it is not. If you feel the continuity of the same thought actually going circular, thinking about the same thing again and again just like a whirlpool or the chit-vritti, that is the psychical aspect. You are not able to get out of the problem, but the problem itself is there. It may be the health of your children, health of your wife or parents, yourself or any other problem that is there, or including the problems of the Mission, maybe you are involved as an Organiser or as a person concerned with this, yes. Your mind goes on thinking about it, that is the continuity of the same subject. Absolutely, no problem. On the same subject your mind goes on. Is it that or is it disconnected?

You get a thought "Yesterday I should have renewed the car licence", "I have not done it and such and such bill had to be paid", and "so and so person owes me or arrears to be collected" or "this particular clothing I must stitch immediately" or "I must purchase a ticket to go to Bombay or Jaipur or to Madras." Right. There are different thoughts. If it is a different thought, you cannot consider it as a basic disturbance. They may be either a cleaning of your system that may be going on or a progressive movement of your own spirit towards the goal. But the first one, if it is a disconnected continuous thought, or a disturbed maintenance of continuous thought on the Master, you have maintained your meditation. There is no problem. Continuous thoughts. Suppose you go on thinking about the Master, Mission, the Goal, there is no problem if it is continued. You cannot say it is a disturbance. The thoughts will be there. The thoughts on the Master—maybe somebody has told you that he is moving from such and such place to such and such a place or he has complained of pain in the knee or leg or headache whatever it is, or a problem connected with the Master—I won't say any thought on the Master, even if it is disconnected, it is not something of a disturbance. You can't consider it a disturbance, because we are all the while keeping our mind on the goal and different aspects of the goal. That there are different thoughts is a separate aspect, but still the mind is on the goal. But if it is away from the goal, on something else, then such disconnected thoughts you can also discount. But continuous thought, worry-like thing—worry, literally worry. Worry would be psychical. That type of thoughts you can mention.

If thoughts are in a sequence, do they get disturbed or again recurring, that is for sometime it lasts and then again it is off for a few minutes and again it recurs, the same thing. That shows the persistence of the samskara itself. If recurring, are they of the same sequence or another sequence of thought disjointed to the earlier sequence, or the thoughts random, absolutely unconnected with each other? This would be the type of nature of thoughts that you can experience during meditation. It is not necessary that this narration is all-inclusive. There may be many more which we may be able to write from our experience. Because genuine difficulties were expressed as to how to write diaries, all this is stated.

If the nature of thoughts is on the Master, I would say your meditation has been successful. If your meditation is connected with the thoughts or connected with the Mission, I would say it is highly successful. If it is something connected with the welfare of the people around you in the Mission, still good, nothing to worry. But if you are obsessed with your progress, I think it is a point to note and then you will have to say meditation is not up to the mark because you are obsessed with your progress.

MASTER:

One small clarification. I have received reports from, I mean, thousands of abhyasis. They only report as disturbing thoughts the thoughts they don't want to have. The thoughts they

like to have they don't record. *(Laughs)* Please remember that they are also disturbing thoughts. Both are disturbances. One gets reported, the other does not get reported.

K.C. NARAYANA:

Now once we have talked about the type of thoughts, now what is the content of the thought? Are they connected with personal matters, purely personal, that is you would not like to discuss even with your own wife or children? Connected with official business or related to the events that have happened during the day or in the previous day? Suppose the thoughts relate to what you have done just now or yesterday, you should take it as superficial. It is not something over which you should care too much. But if it is something connected with, say, people you feel highly attached to, involved in that, maybe your children, maybe your wife, maybe friends or maybe anybody related to you and with whom you are concerned. Now the question will be, are you attached or unattached, and if you are attached, is it undue attachment or due attachment? Because these two words are to be clearly understood, because Rev. Babuji has used the words "undue attachment" several times. Suppose you have thoughts of undue attachment, the question would be, what is due attachment? Due attachment is to consider those people as trustees, and as a responsibility that you have got to discharge towards them. Undue attachment is to perhaps worry too much about it.

Now, what is the type of thought, that would be the basic level whether you are concerned with your own self or you are concerned with something else. Now suppose, I say that here is a person, some who says that Rev. Babuji has told him that he has reached the Brahmanda or Parabrahmanda, right with us. Now suppose thoughts during meditation were to be connected mainly with, say, a problem which is purely personal or connected with his domestic matter, and is totally not concerned about the Master or relation with him, leave alone the welfare of humanity, I do not know whether it is justified on our part to say that this person is one who lives in Brahmanda consciousness.

The Pinda consciousness is essentially connected with our body. Now, as hinted by our Master, the point is, most of us when we are put the question, "who are you", we answer that by showing only as our 'body'. And that is the problem of many in the Mission also. In fact, we have confused the body of the Master with the Master. The physical frame is the real boundary of yourself. It is a boundary, and the territorial things are clearly marked. Beyond this it is not me. This, it is me. And now there is another confusion also, this hand, is it me? No, it is my hand. I possess it. 'My' is the word I use. It is not me. It is my hand. It is my leg, it is my head. What are you then? We have chosen, or the whole universe has chosen to accept this body in its entirety from top to toe as the limit. This is the boundary. And we do not accept normally anything outside the boundary as our own. My children, my wife, my Master is what we say. We don't say I am my wife, I am my children, though in a different sense they are.

When our consciousness is restricted to the body alone, it is circulating only in the pindadesh. When we go to Brahmand consciousness or when I can accept 'you' as 'a part of me', when I can grow to the consciousness called "Tat Tvam Asi", that is when I am able to accept all that is there as Me, then I can say I am in the consciousness of Brahmand or Virat Desh. So you can see what is the difference in level. Many of us get confused. I am not saying that this is the way in which you have got to understand. But what I am trying to say is, there are the limits of the two types of consciousness and when the consciousness grows, when you say my consciousness has grown, you should vibrate to the problem that is there anywhere in the Universe, in China or Romania.

I do not expect you to become a politician for that purpose. No, Rev. Babuji never moved from Shahjahanpur but then he did the work of the whole Universe. He was capable of saying, "I am the person," because he was tuned to everything that is there in the world. Everything was reverberating in HIM. He was the Universe and the Universe is He. That is the consciousness to which you are supposed to move on. But also on date we are connected with only our body and most of our thoughts are either connected to us or connected to the people around us. When you talk about the growth of consciousness, you would like to see whether such a thing in howsoever trivial manner it has really happened.

MASTER:

One suggestion I make. We call several circles of progress as concentric, then all the circles have the same Centre. Now that was Rev. Babuji's secret, that he was in tune with everything in the Universe, which is essentially the same thing as saying that he used to do the Universal work. Because He was the Centre, which is like the Centre of many concentric circles. All circles claim it as their own Centre. But the Centre does not claim any circle as its own because it can have any number of circles. But each circle has that Centre as its centre, so when we have the Master as our Centre it becomes possible to create a link between Him and us whereby he knows everything that is happening to us. But if we become ourselves as a Centre, we only know ourselves, if at all, and nothing else. So, this is the need for constant remembrance and you know, love for the Master etc., so that He becomes our Centre. He can have any number of circles around Him without limitation, whereas we can have nothing except one centre which is ours.

> ***Naturally then a physical frame has to be available.***

MASTER:

Yes. That is why we have the Master in the Heart and meditate. Eventually it comes naturally. Because we cannot have a centre outside, we create a Centre inside.

K.C. NARAYANA:

In case if you are really disturbed or concerned about such a disturbance, we would like to know what is the duration of such thoughts. Is it throughout the 30 minutes or one hour that you had meditated, and you were not having at least a few seconds of absolute absorbency? And recalling your attention again to the morning talk of the Master, if you had a deep dip into the Divine at least for a few seconds a day, don't you think that you have been duly rewarded? This would make you think about what you consider as disturbance. The whole idea behind it is, many of us really do not give the due to the system and the Master. Because we simply say that there is no progress Sir, so many years have passed on and nothing has happened to me. This type of thought is really not the truth. The attempt here is to make you express the truth, which you know. It is not that you do not know. Most of you know it. Why most of us? All of us know it. But then since we are concerned or obsessed with our progress with reference to either the traditional texts or the promised goal in the system, we start thinking that we have not made progress. That is we are trying to prejudge the efficiency or the efficacy of the Master Himself. So this is a fallacy, which you should try to get over. This is the ideal.

> ***On certain days there are no ideas at all or nothing is experienced.***

MASTER:

If that stage comes, then it is wonderful. Yes, on those days don't report anything. Nothing to report.

K.C. NARAYANA:

You can at least say that you are absorbed or that "I lost my self-consciousness." At least that you can write.

> ***Suppose when we sit in meditation, after some time we do not know what happened, then after one hour we get consciousness. Then how do we know this is sleep or meditation?***

K.C. NARAYANA:

That is when you are meditating you lose consciousness; you really do not know what has happened to you. How do you know whether you are absorbed or you were sleeping? Putting it more articulately, this is the question. Now when you sleep and get up from sleep, you really feel a certain amount of slack, but if you were in meditation or in a sleep-like state, you always feel light. So that is the first thing, that is, did you feel light at that time? Or were you dreaming? If so, please write the dreams that occurred. During sittings we really don't get into such a deep sleep. Deep sleep is, I think, almost impossible. You must have got a dream or some what you may call inconsequential thoughts. Something must have come

to you. You can report that. I will tell you one more thing. The posture, the steady posture of the head that is there will continue in meditation. Of course, we have got a bent posture in Sahaj Marg. But even then the posture will not change and your head will not droop. In sleep it will droop or perhaps you will snore.

> ***I wanted to report that to you. Morning I had to pat somebody behind me who was regularly snoring.***

K.C. NARAYANA:

This is one of the things that we have been observing here, that some of you are snoring. Snoring can happen due to several things. One is you might have over-exhausted due to work late in the previous day, or when your posture is not steady, you may snore. Or there is a system called Master CVV meditation, there I am told by the Late Prabhakar Sastry that snoring is also an index of progress.

> ***How to be conscious in such a condition?***

K.C. NARAYANA:

To be in an alert condition during deep meditation becomes difficult, but that is what a Yogi is supposed to do.

MASTER:

You would not know that you are absorbed or you have been alert to that condition. You see that is the distinguishing feature between whether I am in sleep or whether I was absorbed. In sleep you don't know that you are asleep. You know only when you wake up. In an absorbed condition, you know you are absorbed even when you are experiencing the condition. That is the difference you see.

> ***When I eat more I tend to sleep.***

MASTER:

Narayana, it is a well-known psychological fact that people under tension eat more and put on weight, you also meditate more *(laughter)*. You see, Babuji Maharaj has said, if you find it difficult, set an alarm clock for one hour and don't stop until the alarm rings to indicate the period is over. You have to sit and do it under any circumstances.

K.C. NARAYANA:

Now a point of clarification; the point is when you are meditating, you have already made a supposition. Now what exactly is supposition? A supposition means (that is people who know mathematics know) we suppose certain theory and then go about the whole theorem

and at the end of it, either we say that this supposition is proved or disproved. Supposition is something that we have taken for granted in the beginning itself, right. Now this existence of the Master or the Divine light in your heart is supposed means, your will is already firm that it is there. The will is made. Supposition therefore implies that the object is already there. It is not something of an imagination. We are not saying imagine the Divine light. We say suppose the divine light. Now that supposition makes you, once you say that Divine light is there, it is definitely there.

The other things are only unwanted thoughts which should be brushed. The problem of the thought of a person who is a customer in the speculation business you do, who you say intrudes into your consciousness and you are not able to brush him aside is simple. The reason for not capable of brushing him aside would either be your concern for that man or his overbearing nature on you. In either case it is a psychological stress which you should overcome. That cannot be an excuse not to meditate and get away. So the best solution given here is to stick to your time.

Suppose in your morning meditation, you are supposed to meditate from 5 to 6 or whatever is the time that you have fixed, stick to it. Don't get up in the middle, come what may. And once you make up your mind to do this, the mind automatically gets regulated. The concern for another man is nothing but another of our own wish. "I am yet but a slave of my wishes, putting a bar to my advancement." This is the one which is applicable to you under whose circumstances, say to yourself, 'I am a slave of my wishes, putting a bar to my advancement'. Advancement being defined as nearness to the Master. You see, in sadhana, you have got to do certain things—"Anukulyasya Sankalpam, Prathikulyasya varjanam". Those things which assist in reaching the goal should be chosen. Those things which are not likely to promote your achieving your goal, you have got to leave it. "Prathikulyasya Varjanam, Anukulyasya Sankalpam." These are all the fundamentals.

MASTER:

The fundamental fact of life is, in anything you do there is a disturbance, which you have to overcome. When disturbed start, again. You are working, telephone rings, you have to answer the telephone and then start working. Again the telephone rings, if you say the telephone is ringing every time I start working so I stop my work today, when will you ever do it? It is true of everything. You go to sleep, something disturbs you. Will you stop sleeping forever? It is like that. No No Sir, every time I fall asleep, something or the other is disturbing me, I am vexed up, I will not sleep anymore. Opposite of Kumbha Karna *(Laughter)*. He never woke up, he will ever sleep. All life, every activity is bound to be disturbed and you have to go on with it and it is true of meditation as for everything else. Nothing wonderful about meditation you see.

> ***Sir, it is not only our thoughts, even in our meditation here certain times we feel what type of meditation it is, come on let us get up and go out.***

MASTER:

Disturbance. It may be pleasant disturbance and unpleasant disturbance. Disturbance is disturbance. See suppose you are eating, and your friend comes and knocks at the door, you don't get angry because he is your friend. If it is somebody else, you get angry because he is not your friend. Both are disturbing. Sometimes without knowing who it is you shout. "You damn fool always disturbing me when I am eating" and when you open the door, "no no sorry you know I thought it is some one else." *(Laughter)* you have to cover up. So this question has no base.

K.C. NARAYANA:

So we go to the next one. Now as for the nature of the thought which we are talking about, that is connected with the Mission as a goal, as a purpose of life. You are getting thoughts, no doubt about it. But (as you said it) in the meditation, thoughts connected with the Mission, Master or the Goal of your life then this will be still connected with the purpose of the meditation. So you can't take it as basically disturbed. Purely irrelevant to me as it is not connected with me. This type of thoughts also come. And if it is coming during meditation it is best taken as the past samskara that is washed out. Or is it like a cinema or a dream where a person is involved in which case still it may be samskara, but since you are deeply attached and you are blessed by the Master to undergo the bhog during meditation or your dream rather than in your real life, then this may happen. You feel, you are involved. The whole of your being is involved. Thoughts that are not remembered after meditation can be called disturbing thoughts. So, it is only your bhog, nothing else.

Thoughts which do not come to you recurrently, they are not "vritti", they are not circling back, that is why we say they are disconnected thoughts. Disconnected thought should not be a matter of disturbance at all. And if you are talking about it, some dirt is being cleaned out and it is really very bad, so you should not be worried about the dirt being cleaned out. Dirt is supposed to be cleaned out and you should be happy that it is so. That is the general condition of all abhyasis.

But they consider them as disturbing. This is one question I always put to them "please tell me what type of thoughts have come". "Sir, I am not able to remember anything". See, if it is not disturbing you now, then why, why are you bothered about it? Just ignore, that means you have really followed Sahaj Marg by brushing it aside. You have brushed them aside. I only add another dimension, not only it is you, who is trying to brush it, but the Master's support is there which brushes it aside. You on your own perhaps should not have done it. That is my humble opinion about it. You can have your own.

And the nature of feeling, suppose, we are thinking of the Mission or the Master, the nature of feeling - do I find Him as the man who is useful or I feel myself as a servant useful to Him? Many of us think about the Master, of the Mission, as a means of solace. That is one aspect of it, that is your aspect of it. There is nothing wrong about it. You can say that I am dependent on Him. That is it. But then finally you come to a stage when you feel that you are in his hand. You are an instrument in his hands. A shift is there. A shift in consciousness is there. A very big shift. From a concern for myself to a concern for the goals and objectives of my Master. I really don't know what are the objectives. But I feel, I am his Self. I am with Him. It is a basic shift in sadhana itself.

From the stage in the beginning when you start thinking about Master or say to yourself I must now go to Madras, be in the presence of the Master. Then why? That I may progress. That is one stage. Nothing wrong. Absolutely happy. But from that stage the next stage will be, I am now going to the Master. Why? I do not know. I am going. I want to go, I am going, to be with Him, I really don't know, what he will do with me. I am not bothered. I must go. That is my place. In the beginning we have got a begging bowl. We are very conscious of the begging bowl. We want to have something in that, so that we eat. Then with the Master, before whom I am standing as a beggar along with a begging bowl. Afterwards I go near Him. When I really reach Him I am not even conscious that I am a beggar, I am not conscious that I have got a begging bowl before me nor am I conscious of the Master before me. I know only one thing that I am with the Master and do not know any other thing. That is where you have come up to.

But really suppose you are lost there, perhaps you have no words to express. That is the happiest condition. That is the relationship existing between the Master and oneself, the Mission and oneself, and the goal and oneself. Do you have clarity about this? That is, when meditating how do you feel? I was thinking all the time about the Master, were you thinking about the idli, or the Dosa or the Masala Dosa that He would like or are you thinking about the fruits that you want to give Him or are you thinking that you are going to please Him with few chocolates that he likes or the ice-cream that He likes. In all these cases you are under the feeling that you are going to give something to the Master. You see this is one of the most ridiculous ideas we have and he has put it in his own way this morning, trying to take something from or pull out something from Him and give it back to Him. This is what we propose to give Him. The other state of consciousness is different, entirely different. But it is not something we can wish and have it. It is one that we have to struggle and get and perhaps struggle itself has no meaning. Finally there the Grace descends.

Now that is about the diaries, that we expect you to kindly make a note not only for this course but as a habit in future. And such diaries you know you have got to give it to the President, through the Preceptor-in-Charge and I think you will be doing yeomen service to the Mission by discharging it.

Now regarding the progress with reference to the Ten Commandments, I think perhaps I will be entering into the next speaker's topic but then here what we are trying to say is we have put the ten commandments and we have given you 5 point scale. "Rise before Dawn, offer your prayer and Puja at the fixed hours, purity of mind and body be specifically adhered to". This is the commandment or the maxim that we have. With reference to it, where do you evaluate yourself? Are you at No.1? That is doing it once in a way, I am also following it or can you say I am definitely following it. That would be 5, One will be the least, five will be the best. This is self-evaluating or self-reporting system. The above five point scale may be used to tick in the appropriate place. 5 refers very close to the maxim that is to be followed in daily life, the highest. 1 refers to the lowest. This is the normal pattern of study. Kindly note here, we are not going to say to the ritualistic observance of this, about which we had occasion to talk this morning. The essence or the spirit behind following this particular maxim is what you know about which you will be hearing very soon.

So this will help us to know whether we are doing it or not. Again I invite your attention to an earlier lecture, I am not able to locate that in which our Master has clarified that it need not come in the sequence, that is one to ten maxims need not be there and the same level of observance. You may be in a position to say Prayer at bed time, feeling the presence of God, repent for the wrongs committed. That is the tenth commandment. You offer your prayer at the bed time, feeling the presence of God, you can do that. This is the tenth commandment you have got or it may be you are following this first. An overall position is likely to come when you say how much emerge from this scale. An overall position you have got and be thankful of "Be truthful" is Ok. To some extent we can struggle. Now "take miseries as divine blessings for your own good and be thankful". There are two points here. That is to accept miseries as divine blessings. That itself is very difficult to accept. Because we don't want it. We only want things which are happy. Granted that we are able to accept it and then to be thankful to it is really asking for the Moon. See, when you evaluate kindly take the spirit of the commandment and try to understand the whole thing, then you evaluate yourself.

Now from the general condition, how do I feel, that is the meditation and your observance on the ten commandments. Now, we go to, how do I feel during the day. During the day, that is whatever we do, the sadhana should percolate in all our activities. That is our aim. It is not that we want to be people sitting only for one hour. But we want to be real brothers, coming up to the ideal standards of the Master, which can broadly be stated as tolerance to other people's point of view and a confidence, simplicity, openness, discipline, acceptance, awareness, responsibility, loss of dissatisfaction or aggressiveness that is characteristic of oneself. This is during the day, how do you feel yourself. You are more tolerant now-a-days. Previously you know for a small thing also, I used to get excited now I have become better. Previously when my wife put more chillies in the sambar, I simply

threw it away on her face, now I don't do it Fine. I don't know how tolerant all these things are, but, they are well known concepts. Next column - difficulties encountered in sadhana - now do you feel lack of will, confidence, sensitivity etc. Here you are requested to express what exactly is your difficulty or fear, resistance to change, unsteadiness or selfishness, laziness, greed, guilt, emotivity, desire, fantasies, effective problems etc. That is, these are all some of the difficulties that have been listed out. There may be many more. I am sure human nature being what it is, there should be more. Please kindly make a note of it.

I think this is the diary that we expect not in the proforma which we have prescribed. There is no proforma. Please kindly note it is not a proforma. We have no proforma to give. But we would like you to keep in view all these aspects. We want you to write truly what you feel. Surely we do not have a proforma like this in Babuji's case or Chariji's case.

What we are trying to establish is trying to see whether over a period of time there is a change. Say a person who has been doing sadhana for an year or two, would there be in his acts some change? Someone who is doing sadhana for five years, is there any change in the observance of Ten maxims? It need not be necessarily be in a numerical value/code. It is only to give you an idea.

MASTER:

Narayana! We can put it another way. You can try it you know. Previously I was unable to get up at the same time, I find it easier to get up now. Three months later you may say I am always getting up before dawn and doing my meditation.

K.C. NARAYANA:

But we want an idea, some idea. That I think you will appreciate. Whether numerical or analytical, we require an idea. This is a five point scale that was suggested. Q. Sir regarding the sensitivity, difficulties encountered in sadhana.

K.C. NARAYANA:

Sensitivity.

MASTER:

Lack of sensitivity.

K.C. NARAYANA:

Lack of Will, Confidence and sensitivity - 'Lack of' is common (pointing to the format circulated to all participants) lack of will, lack of confidence, lack of sensitivity. Q. This sensitivity, does it mean one's ability to understand his condition? What exactly does it mean? A person is not sensitive means, he is not able to understand conditions against these parameters given.

K.C. NARAYANA:

You kindly see! Difficulties encountered in sadhana is what we are talking along, that is, suppose if you feel that lack of sensitivity is the difficulty you are encountering in sadhana that is your expectation is something. 'Sir, I want to realise today, "I must see Babuji", Right. I will tell you these are all old things. In reality at Dawn you have got a statement by Babuji saying that those who are serious about it can see the Special Personality working by doing this meditation. And many people started questioning "I don't see it". Therefore there is no question of following this path". Q. My question is slightly different. I am asking whether a person who has lack of sensitivity, does it mean that his ability to understand his conditions is not there.

K.C. NARAYANA:

No, No. I think the question itself is to be reconstructed.